‘Wife’ = ‘*Imra’ah’* or ‘*Zawjah’* ??

(2) "هب لنا من أزواجنا وذرياتنا قرة أعين" (سورة الفرقان، 74) – Surah al-Furqan:74

(30 "امرأة العزيز تراود فتاها عن نفسه" (سورة يوسف) Surah Yusuf: 30
" – "ومن آياته أن خلق لكم من أنفسكم أزواجا" (سورة الروم، 21) Surah al-Rum: 21

"وامرأة لوط" (سورة التحريم، 10 "امرأة نوح)
Surah al-Tahrim: 10

So when is the word امرأة *imra’ah* used? And when is the word زوجة *zawjah* used?

From the previous ayahs, it shows that the word زوجة is used when the relationship is built on love and mercy on one hand, and ‘reproduction’ on the other hand (ie that there are children)...

But if the relationship is severed has happened to the wife of Azeez by her betraying the trust, and the wives of Nooh and Loot by betraying the aqeedah, then she is called امرأة…

This was further shown in the story of Zakariyya when Allah said speaking for Zakariyya:

"وكانت امرأتي عاقرا" (سورة مريم، 5) Surah Maryam: 5

So he said امرأتي and he described her as being barren, and being unable to conceive, so Allah the Exalted responded by saying:

"ووهبنا له يحيى وأصلحنا له زوجه" (سورة الأنبياء، 90) Surah al-Anbiya: 90

So he called her a زوجة because the relationship was established by reproduction.

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(3) "والذي يميتني ثم يحيين * وإذا مرضت فهو يشفين" (سورة الشعراء، 79،80،81)Surah al-Shu'araa: 79-81

Allah spoke for Ibrahim, so when he spoke about eating and drinking he said ‘He’ (‘huwa’), and when he spoke about curing from illness, he said ‘He’, but when he spoke about death and life, he didn’t say ‘He’. What is the cause?

In the fields of eating and drinking, thoughts may come to mind that the person who fed you and gave you to drink is so-and-so person, for he brought you some food. Likewise, when you go to the doctor, you may think that he is the one who cured you…so the matter necessitated that food and drink and curing be emphasized that they are from Allah by using the word 'he'. But when he spoke about the issue of death and life, then nobody doubts that they are from Allaah.

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Surah al-Anbiyaa, verse 46: "And is a breath of the torment of your Lord touches them…"

ولئن مسّتهم نفحة من عذاب ربك

"Here, we shall .... demonstrate the word-order in the parts of a sentence as a whole. For example*: But if a breath of your Sustainer's punishment touches them*. In this sentence, it wants to point out the terribleness of the punishment by showing the severity of the least amount. That is to say, it expresses littleness or fewness, and all the parts of the sentence also look to this littleness or fewness, and reinforce it.

"Thus, the words, 'But if' signify doubt, and doubt looks to littleness or fewness.

"The word 'touches' means to touch lightly and expresses a small amount.

"And just as the word 'a breath' is merely a whiff, so too is it in the singular form. Grammatically it is a *masdar al-marra* and signifies once. Also the *tanwin* indicating indefiniteness in 'a breathe' expresses littleness or fewness and means it is so insignificant that it can scarcely be known.

"The word 'of' signifies division or a part; it means a bit and indicates paucity.

"The word 'punishment' points to a light sort of punishment in relation to chastisement (*nakal*) or penalty (*i'qab*), and suggests a small amount.

"And by alluding to compassion and being used in place of Subduer, All-Compelling, or Avenger, the word 'Sustainer' indicates littleness or fewness. It says, if the small amount of punishment suggested in all this paucity has such an effect, you can compare how dreadful Divine chastisement would be. How much then do the small parts of this sentence look to one another and assist one another. How each reinforces the aim of the whole. This example looks to the words and aim in one degree."